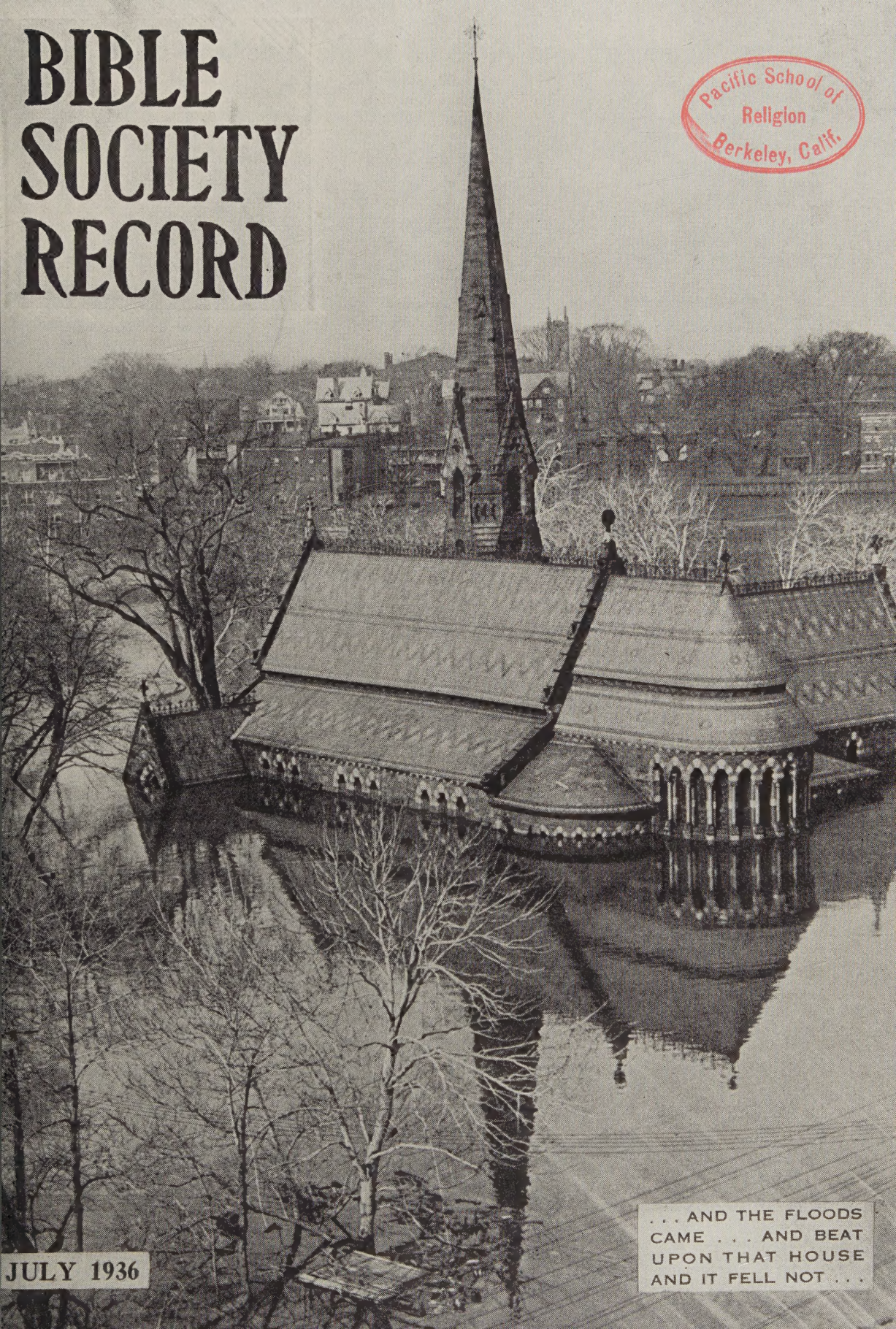


BIBLE SOCIETY RECORD

Pacific School of
Religion
Berkeley, Calif.



JULY 1936

... AND THE FLOODS
CAME ... AND BEAT
UPON THAT HOUSE
AND IT FELL NOT ...

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BIBLE SOCIETY RECORD

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New Editorial Secretary

IT is a satisfaction to the Board of Managers of the American Bible Society to announce the election of the Reverend Francis Carr Stifler, D.D., as Editorial Secretary of the Society, who began his work on June 1.

Dr. Stifler joins the Society's staff with a background and record of service in the life of the churches which eminently qualify him for his new relationship. Prior to a short but successful connection with the American Baptist Foreign Mission Society as an associate secretary, Dr. Stifler was for eight years pastor of the important First Baptist Church of East Orange, New Jersey, during which time a commodious educational plant was erected under his leadership. His previous pastorates included the Baptist Church of Wilmette, Illinois, and the Michigan Avenue Baptist Church of Saginaw, Michigan.

Dr. Stifler has a worthy Baptist heritage, having been born on the campus of Crozer Theological Seminary, where his father, the Reverend James M. Stifler, D.D., was for twenty years professor of New Testament exegesis. A brother, the Reverend James M. Stifler, Jr., D.D., active in Baptist affairs, is secretary of the University of Chicago. Dr. Stifler was graduated from the University of Pennsylvania, Class of 1906, and, after a short business career, entered Yale Divinity School, graduating with the degree of bachelor of divinity in 1913, having received a master of arts degree from Yale University in 1911. The honorary degree of doctor of divinity was conferred upon him by Hillsdale College in 1934.

During the World War Dr. Stifler served with the Y. M. C. A. For one year he was in charge of the unit in the detention camps of the Great Lakes Naval Training Station, and for six months he served as executive of the Y. M. C. A. staff stationed at the University of Michigan in the days of the Student Army Training Corps.

In the Northern Baptist Convention Dr. Stifler has long been a conspicuous figure, having for nine years been the assistant recording secretary in charge of Convention committees. He has also been identified for many years with the activities of the Council of Finance and Promotion of the Convention, and, during the current year, is chairman of an important committee which is gathering and analyzing data for use in the 1937 Convention.

Mrs. Stifler is a daughter of the Reverend George N. Luccock, D.D., of Wooster, Ohio, widely known in the ministry and councils of the Presbyterian Church in the U. S. A. One child, Carol Jean, has just completed her freshman year at



REV. FRANCIS CARR STIFLER, D.D.

Denison University, Granville, Ohio.

In addition to editing the BIBLE SOCIETY RECORD and carrying the duties of Recording Secretary, succeeding in that capacity Dr. L. B. Chamberlain, who retired last December, Dr. Stifler will also supervise the preparation of literature, leaflets, news releases, stereopticon lectures, and other material by which the Society keeps its constituency, at home and abroad, informed of its varied activities.

Unrecognized Influences of the Bible: In Music and Art

By Albert Edward Bailey, A.M.

Educator and author, former professor of Religious Art, Boston University

BY 1550 the English Bible had become a best seller. Not only were the Tyndale, Coverdale, Matthew, and Taverner translations on the market, but the Great Bible had appeared in several editions. All this printing means a tremendous popularity. Before the end of Elizabeth's reign the Bible was the most-read book in England, and during the seventeenth century it became the "chief religious food of millions."

What sank thus generally and deeply into the public mind must necessarily come out again in ways consonant with the nature of Englishmen. And the English are first of all choral singers.

Music Inspired by the Bible

When the separation from Rome came, there was the desperate necessity of creating for the new English Church a liturgy in English. The first English Prayer Book shows what happened: The Scriptures were to be read henceforth in English in every service; musical numbers by the congregation or choir were introduced where formerly monks or priests had performed; and provision was made for building a hymnody with its accompanying music. An order of Queen Elizabeth in 1559, permitting the inclusion of a hymn in morning or evening worship, became implemented first in the music created for the Metrical Psalters,—God's Word set to music,—which constituted the sole hymnody of the Anglican Church for a hundred and fifty years. It began with the Psalter of 1549, became a full-fledged four-part psalm-tune with Christopher Tye, and so broadened into that deep river of hymn-tunes that has enriched the world for four hundred years. Sternhold's Psalter (1560) carried, besides the necessary tunes, "An Introduction to Learn to Sing." It is therefore within the truth to say that the unique devotion of the English race to sacred music, and its proficiency in choral singing, is the direct result of the enfranchisement of the English Bible in early Reformation days.

This stream of music beginning with psalm-tunes soon broadened into anthems, the words of which are almost invariably Scripture; musical services, which include the intoning or chanting of Scripture; and, finally, oratorios, or Scripture in the form of music-drama.

The anthem is essentially English in form and development. It was given its place by the

following rubric in Edward VI's Prayer Book of 1662: "In quires and places where they sing, here followeth the anthem." The earliest composers for the Protestant services, Tallis and his pupil Byrd, wrote anthems. By the latter half of the sixteenth century the output of anthem music set to Scriptural words was immense. The stream continued through the seventeenth and eighteenth centuries, and in the nineteenth became a deluge. All the noted organists of Great Britain have given the Bible wings into the hearts of English-speaking men all over the world. One cannot think of religious music without remembering Dykes, Barnby, Stainer, S. S. Wesley, Smart, Monk, Sullivan, Goss, Hopkins, and a dozen others. Nor can one attend a service in any of the cathedrals of England without an overpowering sense of the rich, soul-lifting quality of this music,—all inspired by the English Bible.

Second only to this liturgic music is the oratorio. This form of expression became truly English when Handel popularized it in the seventeenth century, and the English people have never relinquished their love for it. Who has not heard Handel's *Messiah*! And if one digs into Handel's biography, one discovers also his *Esther*, *Saul*, *Deborah*, *Belshazzar*, *Joshua*, *Jephthah*, *Israel in Egypt*, *Samson*, *Athalia*, and *Solomon*. These are all English Bible set to music. Mendelssohn carried on the tradition in the nineteenth century with his *Elijah* and *St. Paul*. Before him and after him the musicians of England poured forth tons of oratorios to meet the insatiable demand of the public, until by 1880, according to Dr. Walker, "our composers had set to music well-nigh every word of the Bible." To these oratorios must be added countless cantatas by greater or lesser lights, which brings up the total of musical productions inspired by the English Bible to something colossal.

Art Inspired by the Bible

By the time the Bible became English the age of cathedral-building had departed, and the new learning had thrown the mantle of Pallas Athena over the altar and ritual, the architecture and sculpture, of Protestant Christianity. There is little in this area that was inspired by the English Bible. With the plastic arts, however, the case is different.

Hogarth, the first great English painter,

knew his Bible and from it drew for illustration *The Good Samaritan*, *Moses Brought to Pharaoh's Daughter*, *The Pool of Bethesda*, and *Paul before Felix*.

Blake was the first to surrender himself fully to the spell of Scripture. Whatever he drew or painted may be said to have been begotten by the King James Version; but he has given us a good deal of definite Bible illustration. In 1795 he produced a series of large color prints unmatched for imaginative content and magnificent coloring—*Nebuchadnezzar*, *The Elohim Creating Adam*, and *Elijah in the Fiery Chariot*. And then, in 1821, appeared his twenty-one copper engravings of the *Book of Job*. Graphic art has produced nothing more majestic, solemn, and freighted with philosophic and religious mysticism than these masterly designs.

Not till the hard-headed eighteenth century was done, not till the "Nazarenes" in Germany had proclaimed that religion was the only true inspirer of art, and not till the Oxford Movement in the 1830's had had its perfect work, did the Bible come to its own in British art. And then it entered the artist's consciousness less as a source-book for themes, than as a glow of spiritual light, an illuminator of life, an inspiration to creativity.

The Pre-Raphaelites first felt its impact. It is implicit in their creed to pursue whatever is sincere and genuine and worthy. There was Ford Maddox Brown, spiritual father of the order though not a member, with his *Coat of Many Colors*, *Elijah Restoring the Widow's Son*, and *Christ Washing the Disciples' Feet*. There was Rossetti, who came from a home of piety and who, in his earlier days, painted the tender "*Ecce Ancilla Domini*," the almost medieval *Girlhood of the Virgin*, the *Seed of David*, *The Passover*; and drew that emotional conversion scene *Mary Magdalene at the Door of Simon*. There was Millais, whose first pic-

ture as a Pre-Raphaelite drew down upon himself the anathemas of a conservative religious public—*Christ in the House of His Parents*. And there was Holman Hunt, most consistently religious of them all, who made four extended visits to the Holy Land, in order to absorb the facts and the atmosphere of the Biblical backgrounds, and whose painstaking work was almost entirely Biblical: *The Scapegoat*, *The Light of the World*, *The Finding of the Saviour in the Temple*, the *Shadow of Death*.

Following the Pre-Raphaelites, came two painters whose work placed them near the top of the Victorians: Burne-Jones and George Frederick Watts, both saturated in the English Bible. This immersion in the spirit and imagery of the great English classic inspired Burne-Jones to his greatest heights of accomplishment, not only in painting, but in stained glass, mosaic, and tapestry. No one who has seen them will ever forget his *Creation* windows at Waltham Abbey, his *Nativity* and *Crucifixion* windows at St. Philips, Birmingham, or any of his windows up and down England; the medieval and mystic splendor of his *Star of Bethlehem* tapestry in Exeter

College chapel, Oxford; or the glories of the mosaics in the American Church at Rome. These all are Biblical in inspiration and subject. So, too, are his paintings *The Annunciation*, *The Last Judgment*, *The Fall of Lucifer*, *The Morning of the Resurrection*, *The Earthly Paradise*, *The Guardian Angel*, *Faith and Hope*.

Watts, more intense and throbbing, felt his art to be a teaching instrument by which to make an impact for good on his materialistic contemporaries. Sometimes he chose Bible themes, as in the *Eve* trilogy, *Jonah*, *Cain*, *For He Had Great Possessions*, *Jacob and Esau*, *After the Deluge*, *The Good Samaritan*; but sometimes he sought for an original expression of the great spiritual and central realities that had taken possession of him while he pondered the

"Too Sacred"

American Bible Society,
New York City, N. Y.

Enclosed find check for \$20, and I want to say my contribution of the above amount to the American Bible Society has an interesting history behind it.

My mother had six sons in the Civil War, and three of them never got back. The first to go was one of the three who were in our local Company—"Guilford Greys." He was shot dead in the "Battle of the Wilderness" in Virginia, about the year 1862, and was buried near the battlefield by my other two brothers after the battle. My father, who was too old to go to the Army, had not the money to have his body brought home. A friend of my dead brother took his gold watch off his body, and, as he was coming home on a furlough in a few days, brought this watch home to my mother; and it has been in the possession of some member of our family ever since. And now that I am the only living member left of a family of eleven children, and am eighty-two years old myself, and no one else is interested in this watch after I am gone, so I sold the case to a dealer in old gold for \$20, which I am sending to you to help send the Holy Bible to foreign lands,—as I didn't feel like using this money for my own purposes; for I considered it "too sacred" for that.

Sincerely yours,
W. C. M.

June 1, 1936.
Greenboro, N. C.

meaning of life and destiny: as if a man who might have written a Bible turned instead to another medium. Thus were created his own versions of Bible themes, the great allegories called *Love and Life*, *Love and Death*, *Time, Death, and the Judgment*, *Faith, Hope, The Dweller in the Innermost*, *Life's Illusions*, *The Spirit of Christianity*, and *Love Triumphant*. In him the English Bible finds its highest function as the inspirer of artistic creativity.

There are a host of story-tellers in pigment in the late Victorian days who drew upon the Bible in England and in our own country: to mention only the better known, Arthur Hughes, Breton Riviere, Lord Leighton, Albert Moore, Sir Edward Poynter, Harold Speed, Arthur Hacker. And in our own century the line continues with John LaFarge, fresco and stained glass; John S. Sargent, frescoes in the Boston

Public Library; Charles J. Connick, stained glass; George Gray Barnard, sculpture; Arthur Brangwyn, fresco; the stormy petrel Jacob Epstein, who works in stone; and the two popular draughtsmen, Harold Copping and William Hole, who, following the example of the French Tissot, have brought home from Palestine scores of illustrations of both the Old and New Testaments.

This is not the end of the Bible's influence in the creative realm. When the old slogan of "Art for art's sake," based on a moribund materialistic philosophy, gives place to the newer and the older ideal of "Art for life's sake," based on a more spiritual and more Biblical interpretation of the universe, we shall undoubtedly find that, in both the realms of music and the plastic arts, "new light shall yet break forth out of God's Word."

• • •

The Fleet Is in Port

By the Reverend Carleton Lacy, D.D., Secretary, China Agency

THE fleet is in port! Two dozen American warships have been tugging at their harbor moorings in the Hwangpoo River. All about the streets of Shanghai are to be seen the boys in blue. And the number of marines regularly stationed here has been swelled by the presence in the midst of this fleet of gunboats, submarines, and destroyers, of the great transport Chaumont, home-ward bound.

The whole city knows it when the fleet comes in, northward bound for its summer maneuvers. Long lines of rickshas surround the places of amusement and recreation most frequented by the sailors. A double line of these was drawn up at the Navy Y. M. C. A., with the pullers standing by eagerly bidding for fares—a sure indication that there were many service men inside.

Breaking through, I made my way into the big lounge. The Y secretary greeted me. There were dark rings under his eyes; he had not yet shaved.

"This is the first breathing spell I've had for days," he said. "Last night it was after one o'clock when we turned in. Every room was full, and eighty men slept on cots in the gym. Over fourteen hundred meals were served here yesterday. Our safe was bulging with the

money that the men turned in for safe-keeping."

In the midst of such activity and service the Bible was given a conspicuous place. On the wall hung a large cut-out of the Cross and the



SCRIPTURE DISPLAY, NAVY Y. M. C. A., HANKOW, CHINA

Book against a black curtain. Below were displayed the beautiful reproductions from several historical English Bibles, that had been prepared by the American Bible Society as a special exhibit in connection with the four hundredth anniversary of the first printing of the English Bible. These made so favorable an impression, that the chaplain of the U. S. S. Blackhawk asked to buy a set for his permanent possession. On a large table were spread Bibles in many different languages, and leaf-

lets about the Bible and its indispensable place in one's life.

All day long, day after day, as the men came in and out of this great Y. M. C. A. building, they passed this table and exhibit, and literally hundreds of them have paused to examine the books and charts during these days that the fleet has been in port.

* * *

A voice in the salesroom of the Bible Society caught my attention, and I went to the counter. A naval officer was asking for a Bible with concordance and dictionary, small enough to slip into his coat pocket. We found just the book he wanted. But the price made him hesitate. Then it was a happy privilege to tell him that an arrangement had been made whereby the American Bible Society could supply Bibles

to the men in our naval service for half the catalog price. His face lighted up in a broad, happy smile, as he slipped the Bible into his pocket.

"I used to have one," he said, "that just fitted that pocket, and I gave it away. It's fine to get hold of another one like it."

The fleet will soon be in Chefoo. There, during the summer, a special program is put on for the navy men. One of our missionaries has found his way into the experience of these young men so far away from home. Last summer we sent him several hundred pocket Testaments, which he found opportunity to put into their hands. The generous support of many friends in the United States had made it possible for the China Agency of the American Bible Society to render this service.

• • •

John P. Wragg

By Eric McCoy North

THE Rev. John P. Wragg, D.D., Secretary Emeritus of the American Bible Society's Haven Memorial Agency among the Colored People of the United States, died on Friday, June 12, in his eighty-first year, in the Methodist Episcopal Hospital of Brooklyn, following a major operation and serious illness. Dr. Wragg is survived by his wife, Mrs. Jessie E. Wragg, and an adopted daughter, Miss Jessie Wragg Parkhurst. The funeral services were held on Monday, June 15, at twelve o'clock in the Bible House, New York.

In 1901 Dr. Wragg was appointed as Secretary of an Agency among the Colored People of the United States, this being the first of the present eleven Agencies in this country to be formed by the Bible Society. It was created for the purpose of meeting the needs of the colored people of the South, and was enlarged later to care for Scripture distribution among the Negroes throughout the United States. Dr. Wragg served with sacrificial devotion for twenty-eight years, during which time he trained and guided a large company of Bible workers, many of whom have become leading ministers in the churches of their denominations. Under his skilful direction the Agency for the Colored People expanded, and Divisions were established in Charlotte, Atlanta, Houston, and Cleveland, with a Secretary in charge of each. With the untiring cooperation of Mrs. Wragg, Dr. Wragg supervised the circulation of more than 1,730,000 copies of the Scriptures. At his own request he was retired from active service in June 1929.

Dr. and Mrs. Wragg held so important the distribution of the Scriptures, and the share in which the Negro race should have in promoting it, that, upon his retirement, they established with the Bible Society a fund, the income of which, subject to their life interest, should assist in carrying forward this work. At the request of Dr. Wragg, this gift brought to the Agency the memorial title of the William Ingraham Haven Agency, in honor of the late Rev. Dr. William Ingraham Haven, late General Secretary of the Society, whose father, Bishop Gilbert Haven, is still remembered as a great friend and champion of the Negro people in the South during the years following the Civil War.

Dr. Wragg was born in Charleston, South Carolina, October 15, 1855. He received his education at Avery Institute and Claflin University in South Carolina, and at the Gammon Theological Seminary in Atlanta, Georgia. He served churches in Savannah and in Griffin, Georgia, and at the time of his appointment to the work of the American Bible Society was pastor of the Methodist Episcopal Church at Newnan, Georgia. He was for many years a trustee of Gammon Theological Seminary.

Dr. Wragg's entire service with the Society and all his life since were marked by a very unusual devotion to the work, to the persons engaged in it, and to its future success. Keen but gentle in judgment, loyal to the last degree, with complete sincerity, his associates have counted it one of the high privileges of their service to have known and loved him.

New Bibles for Lost Bibles

THE month of March brought disaster by wind and water to hundreds of communities from Maine to Florida, and from the Atlantic seaboard to the Mississippi Basin. Beside the floods which engulfed great cities and small, a savage tornado tore across the center of the old South, leaving death and ruin in its trail. Hundreds of churches emerged from these disasters confronted with staggering losses. In many cases, the members of the churches had, for the most part, also lost their homes and their possessions. The immediate needs were appalling, and many a generous hand was proffered to aid the sufferers. The American Bible Society was glad to be numbered among the helpers.

Secretary Stanton ministered to the needy in that section of Georgia devastated by the tornado. The colored people suffered particularly on account of the type of house they occupy. In more than one case their churches also were utterly destroyed.

Among the situations which the Society has always regarded as calling for donations, are those of communities suffering from disaster. Accordingly, the Board of Managers, at its April meeting, made available a large supply of Scriptures for needy individuals, homes, and churches.

The letters acknowledging the receipt of the Bibles relate pitiable stories indeed. A pastor in Sunbury,

most equal to what we had paid off." But this pastor was not discouraged. He continues in these words, "We will get out of it by the kindness of God our Father. He has always done the right thing at the right time in the right way to the right people."

A large church in Johnstown, Pennsylvania, whose handsome edifice had withstood the onrush of the twenty-foot wall of water in the flood of 1889, acknowledged the Society's gift with a little certi-

ficate of thanks printed on "flood" paper,—gray, stiff, blotterlike stock,—on which they related that over nine feet of water stood in their auditorium, destroying their organ, pews, hymnals, floors, music, seven pianos, and much more, which it will take \$25,000 to replace, and that the homes of 277 of their church families were also flooded.

Among the Bibles distributed were a number of pulpit Bibles, hundreds of Bibles for pews and for Sunday schools, some Bibles in large



BIBLES IN THE MUD, MARCH 19, 1936
First United Brethren Church, Johnstown, Pa.



Rev. J. R. Telaifero
who distributed the
Scriptures in Cor-
dele, Ga.

Pennsylvania, writes: "We were cutting our debt down all through the depression years by practicing strict economy, and now find that the flood has in a few days added new debt al-



MOUNT SINAI BAPTIST CHURCH, CORDELE, GA.
after four minutes of terror

type for the aged, and some in foreign languages. Emergency grants of this nature constitute one of the unique and satisfying services which the Society is privileged to render.

Light in the Jungle

By Willard Price

An intimate view of life on the Philippine island of Mindanao, revealing the quiet influence of the Bible as it plays its mighty part in preparing an ancient people for statehood as a modern independent nation.

THE deep-voiced birds of the Philippines were giving their regular dawn concert, tooting, honking, and booping. I rose and dressed. The airy Bagobo house rocked on its high stilts as I moved about. The floor was made up of bamboo strips and cracks—mostly cracks. Through them I could look down to the earth, six feet below. To walk on such a floor gives one the sensation of treading upon air or upon waves.

I went out into the main room. No sound in the house. Where was everybody? The mystery was solved when I looked through the liberally cracked split-bamboo wall and into the windows of the mission school, one hundred feet away. The teachers were

already about a table at work on translation. They were putting the Gospel of St. Luke into a Bagobo dialect, spoken by ten thousand Bagobos who do not yet have the Book in their own tongue. The translation must be done at odd times, outside of school hours; hence this early vigil.

They return presently for breakfast. Then all go to their classes, except one who plays hookey to guide the stranger farther into the jungle. This point, Melilla, is already two hours away from the nearest road; for roads are few in the island of Mindanao. But we are to go on in and up to Migdayas, on a mountain plateau.

The jungle crowds the trail. Monkeys chatter in the palms. Here is a cleared spot large enough for a thatch house and garden; and the owner is digging holes with a *palakpak*, while his wife, following him, drops seeds into

each hole. The *palakpak* is a pointed stick topped by a bamboo clapper, which emits a resounding clap, audible a mile away, each time the stick is thrust into the earth. The sound is thought to be pleasing to the god who guards the fields.

The jungle becomes dense and black. The *limokon*, bird of ill omen, cries on our left. That would mean to the superstitious traveler

that he must abandon his trip and go back. But the Bible teacher leads on without fear. White herons float like ghosts through the gloom. Black creepers dangle their tentacles from the great trees. Now and then certain eerie moans, explainable perhaps but unexplained, come from



WHILE THE FAMILY GATHERS ABOUT THE LOOM, THE BIBLEMAN READS AND THE LIGHT BREAKS

the sunless depths. No wonder the native imagination peoples these shades with creatures of dread. Dread that is being slowly dispelled by the Christian and the Book.

After a stiff climb up a trail so steep that one might about as well ascend as the monkeys do, by the hanging cables of vines, we emerge into the rather open groves of the plateau. There are signs of human life once more. Before a thatch hut a *mabalian* or sorceress kneels beside a sick boy. She holds in her hands a rudely carved wooden doll; and she beseeches the evil spirits to take this image of the boy and leave the boy himself in peace. The Bibleman stops to talk to her of better ways as told in his book; and he examines the boy and leaves simple medicines.

At another house we find a *tambara*, a stand containing an offering of food to the spirits, because a girl of the house is ill.

And now we come to a Christian home. A fine-looking man wearing great ivory ear-plugs comes to meet us. He carries a blowgun through which he has been puffing darts at game birds, destined for the evening stew. At his side hangs a bolo of murderous size in an ornamental sheath. Over his shoulder are slung a bow and a quiver of bamboo arrows. Against the house, behind him, leans a bamboo spear, more piercing and poisonous than steel. But, despite his aspect of military preparedness, our host has a ready smile and a look of keen intelligence. I am not surprised to learn that he is a skilled artisan in silver and brass, and won a prize at a Manila exhibition. Having been to school, he knows some English, and can read the Bible to his family. He is the leader of the local Sunday school which meets weekly in the main room of his house.

It is really the house of his father-in-law; a common Bagobo custom is for the young groom to come to live at the home of his bride. The older man now approaches. He, too, smiles, and yet his face is very different from the younger man's. He became a Christian late in life, and his features still bear the stamp of a cruel and savage past. He regretfully tells us later that he has killed five men. How he wishes that he could bring them back to life and wipe his past clean! He is doing what he can by helping the families of his victims. And now he is a Christian and kills no more. "For Christ came that we may have life," he says.

The two men take us into the house by way of the kitchen door; for the kitchen is the only room on the ground, the sleeping rooms being stilted up out of the way of snakes. The kitchen stove consists of stones, upon which

rice or mashing bananas. There is a hammer, consisting of a stick in one split end of which a large stone has been tied in place with rattan. Food hangs from the roof, thus foiling the ants and serpents.

We go up into the great room, used as a chapel on Sunday. A pet monkey chatters a greeting. A baby croons in a hammock made of a native skirt, suspended by a length of vine from the thatch roof. Knives, spears, arrows, bolos, are thrust into the walls. Finely ornamented shields lend color and beauty. There is a simple *tambara*, a dish on the end of a pronged stick. It is a relic not now used by these Christians; but they bring it out before the house, fix it upright in the ground, and fill the dish with fruit, to illustrate how it is employed by non-Christians to appease evil spirits.

Then the teacher reads the Bible to the family group gathered about the loom upon which the beautiful designs worn by the Bagobos are woven from the fibers of the abaca or hemp plant.

The Bagobos are a talented and competent people. They need light. Their talent has too often gone into wrong channels. Killing has been developed into an art, and a savage Bagobo will tell you the number of his murders as freely and as proudly as we would mention so many holes of golf. I asked many times during a back-country trip and always got a ready answer—"seven" or "ten" or whatever the number might be. And the killer would display his credentials. He who has taken three lives may wear the *tangcolo*, a red turban. Three more entitle him to put on the red beaded coat; and three more, the red pantaloons. Ten or more deaths, and he may don garments of the same design, but in black instead of red. A man who has never killed is derided as a *matalo*, meaning one who would rather stay home with the women than fight.

We scrambled and slid down the tunnelliike trail through the jungle to Melilla. The sun was low. School was over. The children had all gone home. But the schoolhouse was still in use; for about a table the teachers sat working over their translation of St. Luke. And it was as if in that room I saw a great light—a light of love and of hope for the Bagobo people.



A Christian Bagobo demonstrates to the Bibleman the *tambara*, used by non-Christians to appease evil spirits.

pots are set. Here is a candle consisting of half a dozen oily, inflammable candlenuts strung on a sliver of bamboo: the nuts burn, one after another, giving off a fitful light and much smoke. Standard Oil has never climbed this mountain. There is a mortar for grinding

WHEN the dirigible Hindenburg was furnished and a small library was included in its equipment, the Württemberg Bible Society presented a specially bound copy of the Bible. In acknowledging the gift, Dr. Hugo Eckener expressed his appreciative joy at its suitable and beautiful character.—*News Bulletin, National Lutheran Council.*

The Home Secretaries Confer

By Francis Carr Stifler

ONCE in every year or two the Secretaries of the Home Districts come to headquarters for conference. It was the good fortune of the Editorial Secretary that such a conference was scheduled to be held in the very first month of his service. In the persons of these men he saw the Bible Society, as it were, in flesh and blood. For three days and a half we worshipped together, lunched together, and

New York, all united in one great cause.

We had a full docket, which began where every interest of the American Bible Society must always begin—how can we increase the wider and more earnest reading of the Scriptures? Little use to translate, publish, and distribute Bibles unless they are used. A whole session was given to this basic theme.

One note rang like a recurrent bugle call



AT BIBLE HOUSE FOR CONFERENCE

From left to right—top row: C. W. Fowle, G. G. Dilworth, A. F. Ragatz, J. L. McLaughlin, G. W. Brown, R. W. Bayless. *Second row:* E. M. North, E. C. Powers, F. C. Stifler, E. A. Dame, I. S. McElroy, B. H. Smith, Albert Roscoe. *Seated:* G. B. Cameron, D. H. Stanton, M. L. Vaughters, J. S. N. Tross, A. J. Allen, S. R. McCurdy.

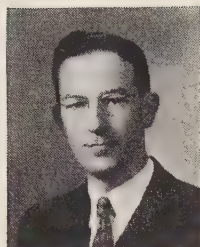
faced our problems together. I wish that every member of the Society and every reader of the RECORD could meet these men as I did. If space permitted, I should like to give you pen pictures of each of them.

How different they are!—of different races, different church backgrounds, different temperaments, employing different methods in their work, yet one in their united loyalty to the American Bible Society. Some of these men have been in the Society's service for many years; some of them are new recruits. The four men representing the William Ingraham Haven Memorial Agency for Colored People are earnest, efficient, lovable men, whom it was a privilege to meet. Our conference was strengthened by the presence of several secretaries of cooperating state Bible societies and of local societies in the neighborhood of

throughout all the sessions,—the American Bible Society is a missionary organization. Its first interest is to get the Scriptures into the hands of those who otherwise would never get them. It desires to put itself at the service of all churches in supplying Bibles at or below cost, that these churches might utilize them in their missionary endeavors.

The men left the Bible House with new enthusiasm for their work. The exchange of ideas was of priceless value to them. To stop and face their total task in prayer and conference put their overwhelming duties in perspective. In every corner of our land, in the months to come, the Word of God will find its way into the hands and hearts of men with a little more insistence and redeeming power, because the Home Secretaries conferred at the Bible House in June.

A New District Secretary



Rev. I. S. McElroy

THE Reverend Isaac Stuart McElroy, Jr., has been appointed a District Secretary by the Board of Managers of the American Bible Society, and will be responsible for the Society's work in its South Atlantic District, which includes Virginia, West Virginia, and North Carolina.

Mr. McElroy entered upon his duties on April 15 at the headquarters of the District, which are located at 218 North Adams Street, Richmond, Virginia.

Mr. McElroy is a minister of the Southern Presbyterian Church, and leaves a successful pastorate of six and a half years at Rutherfordton, North Carolina, where he was active

in many movements, including the chairmanship of the county chapter of the American Red Cross and the Council on the Emergency in Education. He was graduated from Union Theological Seminary at Richmond with the class of 1918, and was married that year in the White House to Miss Alice Wilson, a niece of President Woodrow Wilson. Mr. and Mrs. McElroy were appointed, in 1918, as missionaries to Japan by the Board of Foreign Missions of the Southern Presbyterian Church, where they served for five years, returning to America and locating in Nashville, Tennessee, where Mr. McElroy did some special studying. In October 1929, he was called to the Rutherfordton Presbyterian Church.

The friends of the Society will welcome Mr. McElroy's wide experience and deep missionary purpose.

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Texas Celebrates



Rev. J. J. Morgan

NINETEEN thirty-six finds the American Bible Society celebrating in two ways in the state of Texas. First, it is celebrating with its honored Secretary, the Reverend J. J. Morgan, his completion of a quarter of a century of notable service as Secretary of the Southwestern Dis-

trict. This event was fittingly observed at the annual luncheon meeting of the District Advisory Committee, on March 9. During the twenty-five years of Secretary Morgan's service, a total of 5,989,176 Bibles, Testaments, and

Portions have been distributed by the Southwestern District throughout Texas, Oklahoma, Arkansas, and Louisiana.

In responding to the felicitations extended at the luncheon, Secretary Morgan spoke of the second celebration in which the Bible Society is interested, which is the exhibit of the American Bible Society in the Texas Centennial now in full swing in the city of Dallas. Visitors to the Hall of Religion will find the Society's booth equipped with murals, Scripture-quotation panels, foreign-language and Braille volumes, the language chart, and a balopticon. Plans have been made for the observance of a special Bible day at the exposition, report of which will appear in a later issue.

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Memorial Members

SIX new names have been added to the list of Memorial Members since our last report in these columns. They are:

Mrs. Louise Beeman, by her daughter, Mrs. F. B. Dietrick.

David Logan, by his wife, Mrs. Martha E. Logan.

Benjamin F. Richardson, by his wife, Mrs. B. F. Richardson.

Mrs. Robert Porter Pomeroy, by her daughter, Mrs. John Chaney Hanley.

Cornelius Conover Wyckoff, by his daughter, Mrs. F. K. Shafer.

Mrs. Catherine Vliet Wyckoff, by her daughter, Mrs. F. K. Shafer.

Scriptures Distributed

ONE index of the ongoing progress of the Scripture cause is found in the bare statistics of distribution. For the first time this year it is possible to give the circulation figures for the three largest Bible Societies, the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland. They are as follows:

	Year	Bibles	Testaments	Portions	Total
A. B. S.	1935	299,414	447,522	6,476,614	7,223,550
B. F. B. S.	1935-36	1,058,966	1,247,518	9,379,647	11,686,131
N. B. S. S.	1935	74,167	161,123	3,683,556	3,918,846
Total		1,432,547	1,856,163	19,539,817	22,828,527
Total last year	..	1,458,185	1,638,711	19,550,661	22,647,557

Standing Committees for 1936-1937

Appointed at the June Meeting of the Board of Managers

Versions	Auxiliaries and Home Agencies	Publication
REV. EZRA S. TIPPLE, D.D., LL.D. PROF. OSWALD T. ALLIS, PH.D., D.D. PROF. JOHN H. RAVEN, D.D. PROF. J. NEWTON DAVIES, S.T.D. REV. ERNEST BRENNECKE, PH.D.	HOWARD WHITTEMORE HENRY S. STEARNS, M.D. GEORGE D. BEATTYS SILAS F. HALLOCK, M.D. GEORGE WOOLSEY, M.D. FRED HERRIGEL, JR. C. E. LEAVERS BISHOP F. J. MCCONNELL, PH.D., D.D. REV. JOHN GASS, D.D.	WINTHROP H. TUTTLE ROSCOE C. E. BROWN, LITT.D. JAMES M. STUART RAY CLARKE TILLINGHAST PAUL T. JONES STETSON BAKER SAMUEL H. LIBBY CLARENCE L. SAGER
Ways and Means	Finance	Foreign Agencies
ROSCOE C. E. BROWN, LITT.D. HOWARD WHITTEMORE ARLANDO MARINE JEREMIAH R. VAN BRUNT RAY CLARKE TILLINGHAST JOHN BINNS HOWARD C. WICK JAMES R. JOY, LL.D. REV. THOS. H. MACKENZIE, D.D.	FRANK H. MANN ORRIN R. JUDD EDWARD S. MALMAR JAMES T. VAN STEENBERGH GEORGE TIFFANY JOHN B. WALKER, M.D. S. FREDERICK TELLEN DANIEL BURKE, LL.D. ELLWOOD M. RABENOLD	ARTHUR L. BROWN CHARLES F. DARLINGTON MRS. FINLEY J. SHEPARD, LL.D. WILLIAM P. STEVENSON, LL.D. WM. ALBERT HARRISON EDWARD H. HUME, M.D. ARTHUR Y. MEEKER REV. R. S. INGLIS, D.D. REV. ROBERT M. HOPKINS, D.D., LL.D. REV. J. S. BONNELL, D.D.
Auditing		
ARLANDO MARINE ORRIN R. JUDD JAMES H. POST		

Members at Large of the General Reference Committee

JEREMIAH R. VAN BRUNT, JAMES T. VAN STEENBERGH, AND SAMUEL H. LIBBY

BIBLE SOCIETY RECORD
EDITORS*The Secretaries*
NEW YORK, JULY 1936
AMERICAN BIBLE SOCIETY
INSTITUTED 1816
Bible House, Astor Place, New York

IMPORTANT NOTICE
As in recent years, there will be no issue of the *Record* in August. Shortly after the receipt of this number the Society's headquarters will be moved to the new Bible House located at Park Avenue and 57th Street, New York City.

APRIL MEETING OF THE BOARD
THE twelfth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twentieth year was held at the Bible House, at 3:30 p. m. on Thursday, April 2, 1936. President John T. Manson was in the chair.
Devotional exercises were conducted by the Reverend E. S. Tipple, D.D.
The minutes of the eleventh stated meeting of the Board were approved.
The minutes of the standing committees were presented and were approved, their recommendations being adopted.
It was reported that the Reverend Paul B. Kern, D.D., a bishop of the Methodist Epis-

copal Church, South, had accepted the invitation to write the Bible Sunday brochure for 1936.
A grant was authorized for Scripture supplies to needy individuals, homes, and churches affected by the floods in various sections of the United States.
Secretary North gave a brief report of the extent of the observances and expenditures of the Commemoration of Four Hundred Years of the Printed English Bible, and announced that printed copies of the Report would soon be issued.
The Board passed a resolution expressing its warm appreciation to Mr. Vernon B. Ramseur for his special services rendered in the supervision of the Commemoration.
The meeting was adjourned.

MAY MEETING OF THE BOARD
THE first stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was held at the Bible House, Astor Place, New York, on Thursday, May 7, 1936, President John T. Manson in the chair.
Devotional exercises were conducted by Dr. José Marcial-Dorado, Secretary of the West Indies Agency.
The minutes of the twelfth stated meeting of the previous year were presented and were approved.
The Report of the Board of Managers for the one hundred and twentieth year was approved for presentation to the Annual Meeting on May 14.

The Reverend John Gass, D.D., and the Reverend John Sutherland Bonnell, D.D., were elected Life Members, each to be assigned to a committee of the Board after conference with them.

The Reverend Francis Carr Stifler, D.D., was elected Editorial Secretary.

The minutes of the standing committees were presented and approved, and their recommendations adopted.

Copies of a new leaflet, "Your Dollar Transforms Life When Working with the American Bible Society," were distributed.

Arrangements for a conference of District and Division Secretaries in the United States to be held in June were approved.

The Board approved of Scripture grants to victims of the recent tornadoes in certain Southern states.

It was reported that the Society would have a booth in the Hall of Religion at the Texas Centennial Exposition, which will open early in June.

Bishop M. Akazawa, Dr. William Axling, and Dr. Paul S. Mayer were elected members of the Advisory Committee of the Japan Agency in the Class of 1939.

The resignation of the Reverend James Parker, Ph.D., a ministerial member of the Board since 1921, was accepted with regret.

The Treasurer reported the following consignments:

	<i>January</i>	<i>Vols.</i>	<i>Value</i>
To Latin-American Agencies ..	113,175		\$6,852.60
To Far Eastern Agencies	3,165		722.89
	116,340		\$7,575.49
	<i>February</i>		
To Latin-American Agencies ..	115,094		\$14,548.78
To Far Eastern Agencies	28,648		1,294.79
	143,742		\$15,843.57
	<i>March</i>		
To Latin-American Agencies ..	29,346		\$6,046.96
To Far Eastern Agencies	15		35.91
	29,361		\$6,082.87

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ONE HUNDRED AND TWENTIETH ANNUAL MEETING

THE one hundred and twentieth Annual Meeting of the American Bible Society was held at the Bible House, Astor Place, New York City, on Thursday, May 14, 1936, at 3:30 p. m.

Vice President William Jay Schieffelin was in the chair.

Prayer was offered by Mr. Samuel H. Libby. The annual report of the Board of Managers

was presented by the officers, page proof copies being distributed.

The report was accepted, and its printing and circulation authorized under the direction of the Board of Managers.

The names of the Managers whose terms had expired were read. The Committee on Nominations, appointed for the purpose, recommended the election of Roscoe C. E. Brown, Litt.D., George Woolsey, M.D., Wm. P. Stevenson, LL.D., Wm. Albert Harbison, James H. Post, George Tiffany, James T. Van Steenberg, John B. Walker, M.D., and Samuel H. Libby, as Managers, and they were elected by ballot for the term 1936-1940.

The Board of Managers as now constituted was directed to meet on the first Thursday in June for the purpose of organizing for the coming year, and for the transaction of such other business as may be presented; and the filling of any other vacancies in the Board of Managers was referred to the Board with power.

On the recommendation of the officers, the Reverend Howard Campbell, D.D., of Chiangmai, Siam, was made an Honorary Life Member, he having rendered valuable service as a missionary, as translator and reviser of the Scriptures, especially in the Tai Yuan, and as supervisor of the work of the American Bible Society in the Chiangmai field for many years.

The meeting was adjourned.

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JUNE MEETING OF THE BOARD

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was held at the Bible House, on Thursday, June 4, 1936, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by the Reverend Dr. Francis C. Stifler, new Editorial Secretary.

The minutes of the first stated meeting of the Board were approved.

The minutes of the standing committees were approved, their recommendations being adopted.

The standing committees for the year 1936-1937 were elected. (See page 97.)

The Reverend Francis C. Stifler, D.D., was elected Recording Secretary.

Secretary North reported a new translation of the New Testament in Nyore by Mrs. H. C. Kramer and other missionaries of the Church of God, in Kenya Colony, Africa, which the Society has printed and bound, 2,800 in cloth and 200 in leather.

The meeting was adjourned.

CASH STATEMENTS FOR MARCH, APRIL AND MAY 1936

CASH RECEIPTS

	March 1936	April 1936	May 1936
Balance First of Month	\$67,880 62	\$85,319 11	\$24,772 56
Gifts from Churches	5,172 95	14,054 10	8,243 05
Gifts from Individuals	6,501 85	6,646 49	7,737 58
Gifts from Auxiliaries	94 59	1,000 00	264 95
From Home Districts	207 10	4,346 36	653 44
From Foreign Agencies		1,873 23	
Gifts for Distribution to Blind	49 26	44 48	507 67
Returns from Scriptures Donated	24 13	181 72	1,257 45
Legacies	5,208 14	3,746 92	201 13
Bible House Rentals	5,855 40	5,382 40	5,676 05
Annuity Gifts	27,194 40	33,164 55	21,871 96
Income from Trust Funds	8,741 91	13 22	23,284 53
Income from Available Investments	3,182 50	19 00	29 00
Income from Annuity Investments	36,199 21	717 93	3,935 88
Alden Memorial Fund Income	8 92		
Burr Legacy Income	370 77		
Ogg Legacy Income	147 07		
Pension Fund Income	5,348 40		
Legacy Equalization Fund—Income	2,931 13	1,455 27	281 74
BIBLE SOCIETY RECORD	4 00	3 00	1 00
Sales to Auxiliary Bible Societies	1,279 64	1,479 50	862 79
Sales to the Trade	65 18	112 11	94 14
Translation and Revision	1,515 40		
Trust Funds Invested—Income		339 13	287 10
Manufacturing Credits		30 00	
Four Hundredth Anniversary of the Bible	187 23	287 34	7 77
Funds Received for Transmission	169 44	135 88	12,210 42
United States Trust Co.—from Investments	50,000 00	35,650 00	
Huston Legacy—Income	1,218 75		
Annuity Gifts Invested—Principal	83 92	29 02	13,190 97
Wragg, Rev. and Mrs. J. P., Fund Invested—Principal	1,206 05	80 00	80 00
Trust Funds Subject to Life Interest		8,000 00	44 00
Reserve Fund Created by the Board, General Purpose		553 77	
Diffusion of Information		40 43	
Walker, Mary C., Trust Fund			3 53
Sundries	28 18	17 60	48 50
Total	\$230,876 14	\$204,722 56	\$125,547 21

DISBURSEMENTS

	March 1936	April 1936	May 1936
General Salaries and Expenses	\$3,634 35	\$3,174 45	\$3,753 47
Treasurer's Office—Salaries and Expenses	1,053 81	1,431 68	1,201 33
Appeals	1,357 89	1,021 81	1,598 98
Diffusion of Information	1,157 68	1,176 30	1,923 51
Annuity Payments and Expenses	30,137 32	32,436 24	25,726 90
BIBLE SOCIETY RECORD	12 39	193 38	90 38
Church Budget Costs	48 57	89 11	255 84
Legacy Expenses	263 02	37 80	75 00
Library	127 76	154 68	109 62
Pensions Paid	2,025 18	6,397 48	1,337 49
Blind Fund Expenses	95 00	105 20	213 75
Bible House Expenses	2,520 24	3,981 70	7,233 50
Home Districts—Appropriations	8,985 12	9,431 63	9,614 43
Foreign Agencies—Appropriations	16,829 73	18,189 17	14,566 79
Scriptures Purchased			451 96
Wragg, Rev. and Mrs. J. P., Fund Expenses	400 00		453 00
Field Depositories	2,072 06	2,072 06	2,072 06
Expenses of Real Estate	29,374 45	46,784 62	7,085 82
Miscellaneous Home Appropriations	151 76	15 00	471 29
Miscellaneous Foreign Appropriations	600 00	751 13	134 64
Cash Transferred to Publication Department	21,654 11		
Legacy Equalization Fund—Expenses	4,500 00	62 54	76 81
Trust Funds—Payments to Beneficiaries	274 00	400 00	435 85
Special Annuity Income Payments		176 66	
United States Trust Co.—for Investments		3,117 82	
Available Investments	18 00	192 39	
Annuity Account Invested—Principal	15,546 35	26,087 50	27,615 74
Funds Received for Transmission	200 96		2,174 72
Trust Funds Invested	972 80	4,063 10	9,530 05
Translation and Revision	440 00	11,755 86	
Grants for Foreign Fields	530 00		
Trust Funds Expenses	479 63	318 13	
Four Hundredth Anniversary of the Bible	89 85	112 23	59 50
Payments to Auxiliaries		251 77	
Broadcasting		62 50	
Insurance on Bible House		5,906 06	
Sundries	5 00		32 20
Balance to end of month	85,319 11	24,772 56	7,252 98
Total	\$230,876 14	\$204,722 56	\$125,547 21

PUBLICATION DEPARTMENT CASH STATEMENT

	March 1936	April 1936	May 1936
CASH RECEIPTS			
Balance First of the Month	\$9,965 69	19,252 23	20,435 78
Total Receipts	32,689 44	29,737 94	12,999 56
	\$42,655 13	\$48,990 17	\$33,435 34
CASH DISBURSEMENTS			
Total Disbursements	\$23,402 90	\$28,554 39	\$15,788 83
Balance to the end of the month	19,252 23	20,435 78	17,646 51
	\$42,655 13	\$48,990 17	\$33,435 34
Total Cash Balance of Administration and Publication Departments	\$104,571 34	\$45,208 34	\$24,899 49

As you face life's sunset . . .



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